S /177 cont./
462 work are divided into very different groups: here is the
463 distribution of female occupations by percentages:
162 /178/ Hairdressers (occupation often held by the griotes)...4.5
Silent partners of weavers . . . . . .2.2
Dyers . . . . . 3.7
Saleswomen in markets or stalls . . . . . 15.5
Cleaning women, laundresses . . . . . 4.5
Laborer . . . . . 0.8
Others . . . . . 68.8
S Total . . . . . 100

● 305 Hairdressing is more an ordinary service than remunera-
565 tive work; it is most often done by the caste women, griotes
463 or jewelers, in exchange for money or for presents which they receive from "free" or "noble" families -- the Wolof term is "guer" -- for whom they are the appointed griotes. It is not unusual, along one of the sandy streets in the shade of a wall, to come across a group of women, one of whom will be braiding the hair of another stretched out flat on her stomach, her head on the knees of her hairdresser.

S 462 Equally traditional are the occupations of dyer or silent
463 partner of a weaver. At the extreme opposite is the laborer
SR of the CAFAL who works daily at fixed hours for a definite
[462] salary. There are only a few of them in our sample, all of whom are Sérère. The women who do housework or who are laundresses must likewise be classed under this rubric of modern work. The way they use their time is indeed much less whimsical than in the case of the first categories. Between the two one must place the most important occupation,
S that of saleswoman. And here it is again necessary to dis-
[443] tinguish several categories of saleswomen: those who keep a shop or a stall by the side of their houses, those who go to sell at the market of Pikine, and finally those who every day go from Pikine to Dakar to sell their vegetables and their produce
S at Kermel or at Sandaga.
W
SR

462 On the other hand, the positive replies are too numerous
162 to be profitably discussed by ethnic groups and thus to separate out the principal ethnic behaviors. At best it is possible that